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RELIGIOUS.

SUNDAY SCHOOLS.

DR. ALEXANDER'S ADDRESS.

We copy from the last number of the American Sunday School Magazine, the subjoined paragraphs from the Rev. Dr. Alexander's Address, at a meeting of the Managers of the Union and of Delegates held during the week of the late Religious Anniversaries in Philadelphia.—*Vis. & Tel.*

Mr. President,—Although I have never had any concern in the management of Sunday Schools, and have enjoyed few opportunities of visiting them, yet I have not been an uninterested observer of the progress and rapid increase of these useful institutions; and being now requested to suggest such ideas as have occurred to me in contemplating the subject, I cheerfully consent—believing that it is the duty of every well-wisher of the rising generation, to give the aid of his counsels and exertions in furthering and perfecting this important enterprise of benevolence.

This Society, I have been pleased to observe, has, from its origin, been governed by truly catholic principles. This is manifest to all impartial persons, from the constitution which has been adopted; from the care exercised in bringing into the Board, and into the executive committee, a just proportion from each of the religious denominations, which are willing to take a part in this business; and, also, from the character of the books put into circulation by the Society. These catholic features of the Institution, will, I trust, be preserved with the utmost impartiality. Complaints have, indeed, been heard, that certain denominations have too large a share in the prosecution of the scheme; but this does not arise from any peculiar favor shown to one above another, by the constitution, or the administration of the affairs of the Society,—but if it be a fact, it must be owing to the greater zeal and activity of some denominations, in the institution and maintenance of Sunday Schools; and the only remedy is, (and it is a most desirable one,) that all christians should engage in the good work, with equal ardor.

But while the Society, on the one hand, are careful to show that they are impartial in their treatment of every Christian Society, it is also necessary that they be on their guard against another evil, which on the other hand seems to threaten them.—There is danger lest the operations of this Society should be carried on with too little co-operation from the ministers of the gospel, and other church officers. The effect of this would be a jealousy of the Society, and an alienation from it, in the several denominations. As the religious instruction of the youth belongs, of right, to every pastor in his own parish, if he has no connexion with the schools which your agents establish in his bounds, he may become fearful that your system will operate unfavorably on what he views to be the truth; and, certainly, nothing could more effectually obstruct the benevolent object which you wish to promote than an increasing jealousy in the ministers of the gospel. Now, to prevent this evil, of which there are at present only a few budding indications, it seems desirable and important that vigorous and unceasing efforts should be made, to enlist the clergy and other church officers, in the supervision and instruction of Sunday Schools, in their respective charges. This design will not only be politic, as it relates to your Society, but it will be placing the religious instruction of youth on its true foundation; and your schools, instead of of forming a distinct and independent channel of religious knowledge, will every where, and among all denominations, become important auxiliaries to the regular instruction afforded by the authorized teachers of the churches. You, as a society, profess no particular creed; but are willing that every church should inculcate its own particular views of Christianity. By an alliance of this kind, with the pastors, your institution will secure the influence and friendly co-operation of every zealous minister of the gospel, and, through them, of their best people. You will excuse me, sir, for pressing this subject with some earnestness on your attention; because I know that some uneasiness exists, in the minds of some good people, which ought to be removed.

But I hope you will not understand me to insinuate, that the officers of the American Union have entertained any idea of interposing between the pastor and his flock, in the instruction of the young and ignorant; or even that they have been negligent in soliciting the co-operation of the ministers of the gospel. I am aware that they have, by various methods, sought to turn the attention of pastors to the Sunday Schools within their parishes. Still, however, it is a fact, that comparatively few have taken hold of the thing in good earnest; and some know as little of what is taught and transacted in the schools in their vicinity, as if they were a thousand miles distant. I repeat it—the fault is really not in this Society, but in the clergy, who neglect to avail themselves of the efficient aid of Sunday Schools. But, since the evil exists, and since it may become formidable to the successful operations of the UNION,—I ask, can nothing more be done to enlist all ministers of the gospel, and all their coadjutors, to come forward, and take a more lively interest and more active part in these humble, but useful seminaries? One thing, certainly, may be done; and that is, to present the subject again and again to their attention, and invite them cordially and respectfully, to lend their aid to the operations of this benevolent system; not only by visiting the schools occasionallly, but by becoming active agents in the superintendence and instruction of the children of their own charge. * * * * *

Mr. President, I hope you will bear with me while I add another suggestion, which appears to me important, in the management of Sunday Schools. I am persuaded that the system of instruction is susceptible of great and profitable enlargement; and that, both as it respects the pupils and the subjects of instruction. Considering how ignorance prevails among adults, I do not see why this efficient system of communicating the most important knowledge, on the most important of all subjects, should be so generally confined to children. Would it not be practicable to adapt it to persons of all ages who need instruction? Pride and shame seem to be obstacles in the way of adults becoming pupils; but a method of instruction might be devised, by which the most important lessons might be inculcated, without requiring the learner to betray his ignorance, and after a while, this objection would yield, and men and women would no longer be ashamed to be found in the seat of the learner. It would be a lovely sight to see a whole congregation submitting themselves to instruction on the Lord's day; for who is there that does not need to learn? I consider Infant Schools, Sunday Schools, Bible classes, and adult schools, as all parts of one system. If these institutions, were complete, the church would then become what it was designed to be—a great school for disciples of all ages.

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From the Philadelphian.

AN APPEAL TO MOTHERS.

When the mind of your child begins to expand, and its attention is first gained by surrounding objects, much is depending upon you, who make the first impression on its mind. At this important crisis you have an access and influence which cannot be obtained at any other period. The first questions of your child must be answered by yourself. As he sees new objects around him, and asks, "Who made these," it is your duty to tell him of that Being who made and sustains all things. Yours is the privilege to rehearse to the little prattler the story of Calvary, and to hear from his lips, before he yields to slumber, 'Our Father who art in heaven,' &c.

The inquiry, 'What manner of child shall this be,' must be to you one of deep interest. You may ask, 'is this child of mine to plant the standard of the Cross on some heathen shore? to contend earnestly for the faith once delivered to the saints, and to be an ornament to piety? or, will he assume evil habits, grow up in infamy, and bring down my gray hairs with sorrow to the grave? Is he, hereafter, to walk in white, to be numbered among the assembly of the first born, to swell the anthem of redemption, and to rise and brighten in glory ineffable? or, is he to be among the fiends of darkness, blaspheming his Maker?' These inquiries are truly momentous. The influence which you now exert upon the little company which cluster around you, will be felt when this world shall have passed away, and all its joys be forgotten. Yes, you are now aiding in forming their characters for a boundless existence. Can you then suffer a day to pass without kneeling before the mercy-seat and remembering the children of your care? Can you soften their pillows for rest, without committing them to the care of your heavenly Father? Can you toil for their perishing bodies, and that they may enjoy the short lived pleasures of a day, and not lead them to a preparation for that world on which they will quickly enter? Can you endure to see them growing up without an interest in Christ, and without a hope for eternity? Perhaps you have seen the child of your love assailed by disease, and have spent toilsome days and sleepless nights to arrest its progress.—You at length saw him sink into the arms of death, and viewed the undying spirit take its flight. His remains you followed to the yawning grave; and in taking a retrospect of the period when he was with you, you wept and lamented that you thought, prayed, and laboured so little for his spiritual welfare. If you have had any such feelings, and have been called to sustain such afflictions, remember to be faithful to your surviving children. They will soon reach that season of life when all that you can do will have but little effect, unless you *now* do your duty. Would you have them a solace to you when your head shall be whitened with the frosts of age, and you shall be tottering over the grave? then you will agonize in prayer for their conversion and sanctification. The cords which now bind you to them will soon be sundered by the stroke of death. O then, give yourself no rest, day nor night, until you have had a prevailing plea with God for their salvation.

The pious example, instructions and prayers of the mother of John Newton, led him to a knowledge of the truth.—Samuel, the prophet, was led while young, to the house of God, and was consecrated to his service by a praying mother. With such a mother was Timothy favoured, who became pious in childhood.

A gentleman of literature and influence in the state of Rhode Island while in a ball room, giving up himself to dissipation, stopped for a moment and thought of the tears, councils, tenderness and devotions of his aged godly mother. He was unable to proceed in his sinful course, resorted without delay to his secret chamber, and found no more comfort until he was born of the Spirit. Another man who had passed the season of youth with an entire disregard of his mother's entreaties and prayers, and had committed her remains to the grave with little or no apparent tenderness of conscience, in the course of a few years, going through the burying ground and looking at his mother's grave, he was awakened to a sense of his condition by reflecting on what she had said.—He was soon enabled to rejoice in God his Saviour.

A minister of the Gospel, met a sailor in the street of a city and urged upon him the importance of attending to the concerns of his soul. The sailor immediately burst into tears and exclaimed "Stop, stop, don't talk to me so, it is just as my mother talked to me when I was a boy."—A mother's warnings had attended him through all his wanderings, and had not lost their hold on his conscience.

Pious mothers may learn from these examples, that though the seed sown in childhood, may not immediately spring up and be productive of fruit, yet they must not decide that it is lost.

Prayerless, thoughtless mothers! Can you close your eyes upon the scenes of time, and reflect that you have never prayed for the soul of your child, which is to live forever? Can you fix your eye on its lovely countenance, and remember that you are doing nothing for its everlasting well being? O Jehovah, give me sickness, disappointment and penury; leave me an orphan or an outcast of Society, but leave me not in the arms of an impenitent prayerless mother. J.

THE ORIGIN OF WORSE TEMPERS.

The peculiar phraseology in which we have expressed the subject of the present remarks, is not accidental. Concerning the origin of BAD tempers, passions, and dispositions, we have no doubt. The clear and strong light which beams from every page of the Bible discloses it to us—*For from within,* OUT OF THE HEART OF MAN, *proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile the man.* Mark vii. 21—23.

Our remarks shall be illustrative of the various ways in which tempers sometimes called *good*, are made *bad;* and in which tempers, agreed on all hands to be *bad*, are made *worse.*

And first, these bad effects result from unjust, hasty, and indiscriminate censure, or punishment. How often are children, at a very early age, reprimanded or struck, in a fit of vexation or fretfulness; when the same supposed offence would be matter of mirth or playfulness, if the parent, or whoever has the care of the child, were in a different humour?

The instances are not rare in which children have habitually watched the changes in a parent's face, indicating good or ill humour, in order to seize the auspicious moment, for asking a favour or confessing a fault. Sometimes it is at, or after a grateful dinner; at others, during the indulgence of some favourite habit: now, when abroad, or where there is company to check the burst of ill humour; and then again, where there is all the quiet and comfort of home, to tranquilize and sooth the feelings. The reverses of business; the perplexities and cares of daily life; the trivial disappointments and crosses which a father meets,—are all marked and distinct in the mind of his child. They are like so many dangerous straits or rock-bound coasts, towards which the gallant little bark will never venture. And we have known even *the changes of the weather,* to be watched by the domestic circle with almost as much anxiety, as that with which a sailor watches the portentous flight of "Mother Carey's chickens."

By what term should we denote such conduct, when seen in rulers and magistrates? TYRANNY is the only word which expresses it; and it means the capricious exercise of power. The conduct of a parent, however, in the case supposed, though marked with all the odious features of *tyranny,* is without any of its lame apologies, and is, on the contrary, attended with aggravations unpalliated and peculiarly its own. The physical and mental weakness of the child, renders his attempts to plead, resist, or escape, alike unavailing; and unless the natural affections were stifled, and the sympathies of the soul frozen up, the mere spectacle of helpless dependence would lead to tenderness and discrimination in the exercise of parental authority.

The child is old enough to see that the censure or punishment is inflicted in a fit of temper. The flash of the eye, the quick motion of the hand, or the loud shrill voice—all tell him of it; and when, in addition to this, he feels, as he often may, that no blame attaches to him, and that he is censured or struck, not because he has done wrong, but because his parent is vexed, and must discharge his ill-humour from the ends of his fingers or his tongue,—his temper must be made worse by it.—We have a case in point.

Two or three Sundays ago, we saw a father walking with his little boy, perhaps four years old. He was dressed in clean white clothes; and a happier little creature is seldom seen among the children of men. Instead of leading him by the hand, as he should have done, where there was any danger of a mistake, he suffered him to run forward. The little fellow had a branch of willow in each hand, and while tripping fearlessly along, he overlooked a hollow place in the walk, occasioned by the spreading roots of a tree, and now full of dirty water. Stepping suddenly into it, and having his little hands occupied with the willow boughs, he fell fairly forward into the puddle, and what with the chill and fright, he screamed out most piteously. Instead of a kind word or a compassionate look from his father, to whom alone he could look for sympathy, the thoughtless man broke out into a violent passion, gave the child a severe blow, snatched his willow branches out of his hand, and threw them into the street, saying, "You shan't have one of 'em;" shook him furiously by the arm, and then applied his handkerchief to him, with much less gentleness than a respectable groom shows in currying a horse. The poor little fellow stood crying as if his heart was broken; and all the comfort he got from the *man* who claimed to be his father, was that he should "go home and put on his dirty clothes!"

The fear that there were many in the neighbourhood who might think we meant them, restained us from crying out from our window, upon the injustice and cruelty of the scene. We would gladly have told him, that he was giving his son undeserved pain and distress, in addition to necessary disappointment and mortification, all caused by his own heedlessness and folly, in neglecting to take proper care of a child that was not old enough to take care of itself.

It is obvious, that the frequent repetition of such an exercise of power, will transform a grateful, confiding, and ingenous child, into a trembling, cringing, deceitful slave. It will make whatever is good, bad; and whatever is bad, it will make worse.—*Am. S. S. Mag.*

EARLY RELIGIOUS INSTUCTION.

"I was the only surviving child of my parents. I was too young, when they died, to retain any distinct remembrance of the pious instructions they had given me, though from the following circumstances I am convinced, that such instructions were given:—that all my ideas of religion, though apparently recent in later life, seem always, in some indescribable manner, to connect themselves with the earliest scenes of my childhood. The very tent in which Abraham dwelt, in the plain of Mamre, is always pitched in my imagination, in a wide field which was in view of my father's house; and Paradise, with all the blooming charms of Eden, are, somehow, strangely associated in my fancy, with the smiling and fruitful garden of the little rectory. In addition to this—the pale, sweet face of my beloved mother always offers itself, whenever I think of a dying saint; and, even amid the darkest days of my youth, I used to think of my father with anguish, whenever I had done any thing particularly amiss."—*History of Mrs. Crawley.*

THE GOOD EFFECT OF

A DYING MOTHER'S ADVICE.

Mrs. J.——— lived about a hundred and fifty miles to the east. She was known to be very pious. When she was told that she had but a few hours to live, she sent for her children and her sister to come to her bed side that she might address them and then take her leave of them. As soon as they came into the room, she said to them "I am now going to leave you, but the will of the Lord be done. I have given you up to him, I shall never live to take care of you. We have had many good days together, and I hope that we shall we shall live together in eternity. It is not much matter whether I am taken away now or live a few years longer. You are all big enough to understand the Bible and to choose religion. Flee from the wrath to come. Do not forget that your mother told you these things when she was dying. She then lifted up her trembling arms and prayed that God would take care of these her children and that they might be prepared to follow her.

In the mean time they put their handerchief to their faces and began to cry aloud. But their mother failed so fast that she was unable any more to speak. They saw her eyes closed in death, and the [illegible] day they followed her corpse to the [illegible] Her little son remembered what his [illegible] er had told him. He became serious [illegible] in a short time his heart seemed [illegible] changed. His soul was filled with love and joy. He is now a member of a church and intends, if he should live, to preach the Gospel. He often speaks about the last words of his dying mother. He had much to comfort him; for in a few months one of his sisters became pious. Yes, and then they frequently prayed togetner. She has since died; and on her death bed she told her sisters not to forget what their dying mother had said. To one of them she gave her Bible, and on the finger of another she placed her ring. She said "that Jesus had made the grave sweet, and that she was going to heaven to be with her mother."

Think, dear children, of that mother and daughter being now joined together in singing praises with holy angels.—*Philadelphian.*

THE LORD HELPETH MAN AND BEAST.

During his march to conquer the world, Alexander the Macedonian, came to a people in Africa, who dwelt in a remote and secluded corner in peaceful huts, and knew neither war nor conqueror. They led him to the hut of their Chief, who received him hospitably, and placed before him golden dates, golden figs, and bread of gold. Do you eat gold in this country? said Alexander. I take it for granted (replied the Chief) that thou wert able to find eatable food in thine own country. For what reason then art thou come among us? Your gold has not tempted me hither, said Alexander, but I would willingly become acquainted with your manners and customs. So be it, rejoined the other, sojourn among us as long as it pleaseth [illegible] At the close of this conversation two citizens entered as into their Court of Justice. The plaintiff said, I bought of this man a piece of land, and as I was making a deep drain through it I found a treasure. This is not mine, for I only barg it for the land, and not for any treasure. [illegible]at might be concealed beneath it: and yet the former owner of the land will not receive it.—The defendant answered: I hope I have a conscience as well as my fellow-citizen. I sold him the land with all its contingent, as well as existing advantages, and consequently the treasure inclusively.

The Chief, who was at the same time their supreme judge, recapitulated their words, in order that the parties might see whether or no he understood them aright. Then after some reflection said: Thou hast a Son, Friend, I believe? Yes! And thou (addressing the other) a Daughter? Yes!—Well then, let thy Son marry *thy* Daughter, and bestow the treasure on the young couple for their marriage portion.—Alexander seemed surprised and perplexed. Think you my sentence unjust? the Chief asked him—O no, replied Alexander, but it astonishes me. And how, then, rejoined the Chief, would the case have been decided in your country?—To confess the truth, said Alexander, we should have taken both parties into custody, and have seized the treasure for the king's use. For the king's use! exclaimed the Chief, now in his turn astonished. Does the sun shine on that country?—O yes! Does it rain there?—Assuredly. Wonderful! but are there tame animals in the country that live on the grass and green herbs? Very many, and of many kinds. Aye, that must be the cause, said the Chief: for the sake of those innocent animals the All-gracious Being continues to let the sun shine and the rain drop down on your country.—*Coleridge.*

From the Philadelphian.

FOREVER.

The phrase 'forever,' is so easily spoken, and is often used in common conversation with great latitude, without sufficiently attending to its meaning, that we are almost apt not to understand it, when we find it in the Bible. And what does it mean? It means a state to which the imagination of man can assign no end—a series of ages following each other without the least approximation to a termination—a period which after millions of centuries shall have passed away, will be no nearer its conclusion than at this moment. We may not clearly comprehend it—but this we know, that it is our duty and interest, beyond all that this world can proffer, to seek and secure our felicity for this endless period. We learn how this can be done from the Scriptures. We should, therefore, take them for our guide, as we are so soon to exchange this present transitory scene for one which can never terminate. We have not a moment to lose, but should agonize to enter in at the strait gate.

ALEPH.

No man ever pretends to make shoes, without having served an apprenticeship to the business of shoe making. Yet no man appears to despair in the art of government, although he has never applied his thoughts to that most difficult of all arts, till the instant he commences his nice and difficult occupation.

For the Western Luminary.

THE UNITY OF THE CHURCH.

LETTER V.

To all those who believe in the parity of the Clergy.

DEAR BRETHREN,

I am asked, if the present aspect of the times does not present the dawning of the millennian day; and if this circumstance does not demand the abolishment of all creeds and confessions of faith? I am asked, if it be possible, that I can suppose that during the millennial reign, the different sects and denominations and creeds, which prevail now, will prevail then; I would answer these questions, by asking others. Where is the Episcopalian of the high church order, (we would not at all attribute this to the evangelical Episcopalians) who does not believe that the whole church must of necessity become Episcopalian? Where is the Baptist who does not firmly believe the whole world is to become Baptists? and there may be Presbyterians weak enough to think that the whole world will become Presbyterian in the latter day of Christ's glory. I would farther ask, if it be supposed by any intelligent person, that during the millenial reign, the various grades of human intellect will approximate each other more than now? Are men's intellectual powers to be so assimilated, that matters of speculation are to effect all, just in the same way, and with the same force—That matters of government, whether civil or ecclesiastic, will be as intuitive, and consequently as universal, as are the cross and justification by faith in Jesus Christ? The man who believes these things, believes that not only miracles of grace will be wrought in the moral world, but that the whole frame of human nature will be taken to pieces, pin by pin, and put together again, by a new physical creation.

The truth is, the Bible was never intended to be a book of *details*. It is a revelation of the character, and law, and grace of God, to guilty men. What is *vital* to the system is repeated again and again. The principles are presented in various lights. And finally they are written upon the heart of every christian by the Spirit of God, and become to him matters of feeliug. Thus generating the *Unity* of the body of Christ. His spirit, he has given to all his people. That is not a multiform, but a uniform spirit. Other things are but barely touched at in the Bible, so that men of equally honest hearts, but different intellectual powers, have drawn, in some instances directly opposite conclusions. These facts that will not be called in question, since have arisen different sects and creeds. And who is prepared to say that all this did not form a part of God's original plan. If it had been otherwise would the structure of the gospel, have been accommodated to the whole family of man, intellectually as well as morally, in a savage as well as civilized state? In all these things God has reserved to himself two prerogatives; that of bringing order out of confusion; and that of burning up every man's wood, hay and stubble, though the erring mortal be saved so as by fire.

It will not be denied, that God could have made his Bible a book of details. A book of metaphysicks, of governments, &c. but then it must have been a very large book, and new enactments might have been necessary, as the world put on new forms and modes. This was not his plan. He did not intend that his revealed will to man should be an extended volume. Details he has seen fit to leave to man, as circumstances may change, provided none of these details run counter to the grand spirit of the Book. By this means christians are excited to a holy emulation, provoking each other to good works, and the exercise of christian charity and benevolence.

If this view of the subject be correct, and we think any man who pretends to controvert it must contradict known facts; different sects, and consequently different forms of church government and creeds, are inevitable, and will continue and have their use, so long as human nature exists.

On the other hand, if this view of the subject be not correct, we think it will be difficult, if not impossible, to vindicate God in the manner in which he has revealed himself to man. No candid man will pretend that there are no grounds in the Bible for a diversity of opinion, on the subject of the absolute decrees of God, free-agency, perfection, baptism, or whether the church is to be governed by a pure democracy or by a representative republicanism. But we think no christian will say, that there is *any* even the *least* ground in the Bible, for a difference of opinion about the efficacy of the cross in man's salvation—about faith in Jesus Christ, and the necessity of holy living, &c. Now if one set of those opinions be as essential to our well being as the other, how can we vindicate God in not speaking as distinctly upon the one as the other. The proof that he has not done so, is found in the fact, that about one set of those opinions the christian world have always been differing; about the other never. They have differed as to the modes, not as to the facts. Why has the church been permitted to differ about one, and not about the other?

We may be asked, if God has spoken differently in his word upon the same subject? if he intended to be enigmatical? We do not say so, nor do we think our views can fairly push us into this dilemma. I believe that God intended that his word should be preached by a set of men standing upon the same parity as to authority; therefore I am a Presbyterian. I believe that God intended that I should present my child to him, having it sprinkled with the water of baptism; therefore I am a pedobaptist. I believe that God has revealed himself in his word as a sovereign, and that "whom he did predestinate, them he also called, and whom he called them he also justified, and whom he justified them he also glorified:" and that his elect will obtain "an inheritance, being predestinated according to the purpose of him, who worketh all things according to the counsel of his own will." I believe that "the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." Therefore I am a Calvinist. Now I have no doubt but there have been wiser and holier men than I pretend to be, who have differed with me, perhaps, respecting all these matters. Am I therefore compelled to say that God has spoken enigmatically, or that those who differ from me are bad men. Neither. All that I am authorized to say is, that these men have, in my opinion, mistaken God's word in these minor matters. The Cross and the cleansing blood of the Great Sacrifice are equally dear to us all.

The truth is, these are but the vestibule of the building. They may add to the beauty and convenience of the edifice, or to its deformity, as they may be put up with more or less architectical skill, or be more or less according to the pattern. But who is prepared to say they form the corner stones, the substantial pillars and girders of the palace in which the King of kings delights to dwell.

If it be admitted (and we see not how it is to be denied,) that different sects, and consequently different creeds, in the church, do not destroy its unity, but are productive of great good; the following deductions seem to me to be inevitable.

I. *That the different sects, provided they are in Christ the great head, must be furnished with appropriate pastors.*

It appears to have been a primary object with the Saviour, that his lambs and sheep should be fed. If so, they must have pastors to do it. The men must be fited for their work. A Presbyterian pastor, I fear, would afford but little spiritual nourishment to an Episcopalian congregation; and so of the rest. Family habits are invincible. We must have our food dressed in the family way, or we will not relish it. So that, if different sects be admitted, different regulations, to a certain extent, must also be admitted.

Besides, Christ has promised to be with his people to the end of the world. Now how can he, in ordinary cases, be with his church, but in the very way, he has ordained, viz. by the instrumentality of his ministers. Therefore the presence of Christ and the existence of a sound ministry, are, in ordinary cases, inseparable.—"How shall they hear except they have a preacher." If these things be so, every church is bound to see to it, that it have a ministry. For although a ministry be not absolutely essential to the existence of a church, it is indispensable to its growthful existence, and well-being.

There are only two ways in which a church can determine whether it has a ministry of Jesus Christ or not. First, by being able to trace distinctly, a regular succession from the Apostles down to the present time. Secondly, by enquiring whether her ministry does bare the image of their divine Master, and give evidence that they have received the unction of his Spirit, both in sound words and good doing; being authorized (in ordinary cases) to preach the gospel by some human authority, rendered sacred by time and the concurring blessing of heaven. For we contend that the long continued smiles and blessing of God, upon any project, having for its object the glory of God, constitutes authority. It must be so, as long as this principle is true: "If this thing be of God it will stand, if not it will come to nought."

Let us examine this affair of a legitimate descent from the Apostles, down to our day. It must be an assumption, or there must exist somewhere a record of this regular succession. We ask for the record. And we apprehend we should not be hazarding too much to defy the world to produce it. I am not a stranger to the fact, that some of my very respectable Presbyterian brethren, as well as others, have been in search of this ecclesiastical *philosopher's stone*. But I should as soon expect to see the dreams of the alchymist realized. The unfounded notion of the perpetual motion, is not more in the clouds with me, than that there exists a church upon earth, that can trace its ministry, step by step, back to the Apostles; leaving no shadow of a doubt as to the regular descent. The thing has been sought for, because deemed a matter of importance: whereas its supposition involves the greatest possible absurdity. It supposes God to have suspended the very existence of the blessed ministry of reconciliation, upon a thousand casualties—a sudden-death—a lost record—a fit of disease—a conclave at Rome, a thousand years ago, broken up in a drunken riot—Three Popes contending for the chair of infallibility at once. Whereas our life, the life of the church and her ministry, is bound up with God in Christ; and the power of the church, to perpetuate her ministry, one of her indefeisible rights.

That there has been a regular ministry in the world ever since the days of the Apostles, none can doubt, who reads Christ's commission to his disciples; but who is prepared to sit down to the ungracious task of proving that until the XVth century, this blessed unction to preach Christ, was *only* poured from the polluted hands of Popes and Cardinals. Who is prepared to prove that the church of Christ had not in Bradwardine, John Huss, Jerome of Prague, John Wickliff, and hundreds of such men, Bishops or overseers, after the order of Melchisedec, though not after the order of the Popes.

As far as I know there is but one branch of the reformed churches that seems to repose entire confidence in this affair of regular succession. Now who would not blush to think that Christ had left his church in such a degraded state, as to compel her to claim her birth-right to her ministry through the "mother of abominations." Or if this be not submitted to, to be illigitimized and unchurched, and called by the name of 'schismatics.'

I put it to the conscience of every protestant upon earth, if he conscientiously believes that the poor old man now in Rome, sitting in the powerless and crazy chair of his predecessors, is indeed the vicar of Christ. And yet this every man must believe, or at least, that the vicarage was undisturbed, down to the Reformation, who confides in an unbroken succession, and claims his legitimacy through the chair of St. Peter. We would speak to our Episcopal brethren, not in anger but in the humble and kindly spirit of inquiry. We would ask, why the high church party among them, lean so much, of late, to the church of Rome. Will they tell us, who was the vicar of Christ? where was the regular succession, in 1414, when three Popes at one time laid claim to infallibility, and when the counsel of Constance deposed them all, and put Martin V. in the chair of St. Peter?

There ever has been, and ever will be a true church upon earth. But who can say there was a *true* and *visible embodied* ministry in the church of Rome during the corrupt and wicked reign of Leo X. Was there any thing like a true court of Christ, through whose hands a pure stream of ecclesiastical authority could flow. I do not say that a wicked church officer may not transmit authority and office. But when we may derive office through the church, with Christ at its head, and, (as we hope to shew) in God's appointed way, why trace our origin to so polluted a parentage? Who ought to boast that he received his right to the lawn, through the hands of Leo X, gentleman, scholar, Pope and infidel as he was? And in doing this, disfranchise our neighbours. In our estimation there can scarcely be an opinion more pregnant with mischief than that the Bishops of the church of England, or the clergy of every other church, compose Christ's vicar on earth. The church is the vicar of Christ. The united church composes his substitutes. To the church he has committed his functions here upon earth, of interceding for, and enlightening a lost world.

II. From our previous principles we make this second deduction:

That the church of God is to be considered as a great confederate community, and that all ecclesiastical power is ultimately in the people composing the church. With an attempt to prove these propositions we shall close our letters.

Yours in the bonds of our common Lord,

JAMES BLYTHE.

For the Western Luminary.

BIBLE QUESTIONS.

JOHN VI. 59—7. 32.

1. What is here meant by the expression "a hard saying?"
2. Meaning of the 62d verse?
3. Meaning of "it is the spirit that quickeneth?"
4. Meaning of "the words that I speak, unto you they are spirit, &c.?"
5. How are men influenced to come unto Christ?
6. Why did Christ thus address the twelve, "will ye also go away?"
7. What is a devil, and why did Christ call Judas a devil?
8. What is often meant in scripture by the term "walk?"
9. Where was Galilee? by whom then inhabited?
10. What was the feast of tabernacles?
11. Who were the "disciples" of whom Christ's brethren here speaks?
12. What the object of his brethren in giving such advice?
13. How can we account for the unbelief of Christ's brethren?
14. What "time" did Christ mean when he said "my time is not yet come?"
15. Why did Christ not then go up to the feast?
16. Who were the "Jews" that sought him, and what was their object?
17. What the meaning of the term "murmuring?"
18. How long did this feast continue?
19. The meaning of "letters" here, and is it here asserted that Christ had never received any instruction?
20. On what authority were the Jewish Doctors accustomed to deliver their doctrines?
21. What evidence does Christ advance, in the 17th verse, of the truth and excellence of his doctrines?
22. What evidence does he advance, to the same purpose, in the next verse?
23. To what alledged violation of the law on his part does Christ allude in the 19th verse? and on what principle does he here defend himself?
24. Was the answer in the 20th verse given by the persons who designed Christ's death?
25. What is here meant by the term "marvel?"
26. What was the nature of Christ's argument in the 22d and 23d verses?
27. Meaning of "judge not according to appearance?"
28. Does the term "whence," in verse 27, allude to Christ's parents or to his birth-place?
29. Was it true that "no man would know whence he came? What were the notions of the Jews on this point?
30. Did Christ declare that they knew his origin?
31. What was the argument on which, in the 31st verse, the people rested their faith?

ORIGINAL ANECDOTE OF WASHINGTON.

The following interesting anecdote which, it is believed, has never before been given to the public, is from the appendix of a work just published, entitled "Memoir of De Witt Clinton, by David Hosack M. D." Dr. H. received it from a venerable clergyman who had it from the lips of the Rev. Dr. Jones himself. It will be read with interest by all Christians.—*N. Y. Observer.*

"While the American Army, under the command of Washington, lay encamped in the environs of Morristown, N. J. it occurred that the service of the communion (there observed semi-annually only) was to be administered in the Presbyterian church of that village. In a morning of the previous week, the General, after his accustomed inspection of the camp, visited the house of the Rev. Dr. Jones, then pastor of that church, and after the usual preliminaries, thus accosted him. "Doctor, I understand that the Lord's Supper is to be celebrated with you next Sunday; I would learn if it accords with the canons of your church to admit communicants of another denomination?" The Doctor rejoined—"Most certainly; ours is not the Presbyterian table, General, but the Lord's table; and we hence give the Lord's invitation to all his followers of whatever name." The General replied, "I am glad of it; that is as it ought to be; but as I was not quite sure of the fact, I thought I would ascertain it from yourself, as I propose to join with you on that occasion. Though a member of the church of England, I have no exclusive partialities." The Doctor re-assured him of a cordial welcome, and, the General was found seated with the communicants the next Sabbath.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, SEPTEMBER 23, 1829.

TO SUBSCRIBERS.

Those, who are in arrears a year or more for the paper, are again reminded that their delay is a serious injury to the publisher. He is constrained by the great deficiencies of his subscribers in making payment and by his necessities to call upon them in an earnest and pressing manner. He must pay for paper, type and ink. His workmen must be paid. His family must be supported. But how can all these expenses be met if subscribers neglect their engagements to him? It is to be hoped that those, who take a religious newspaper and delight in it, will not be insensible to their duty to discharge their just obligations. The clemency and patience of the publisher on this point are tried and well known by many a delinquent subscriber; and nothing but imperious necessity and a sense of duty would induce him to trouble his patrons with notices of this kind.

Many subscribers are so distant, and they are generally so scattered, as to render it impossible for him to call on them personally. When there are not agents near, to whom payments can be made, money may be transmitted by mail directly to the publisher and at his risk. By a little calculation every one can tell how much he is owing. A five dollar note will pay for two years, ten for four, fifteen for six. In case the sum due is $2,50 or $7,50, the payments of two or three subscribers might be united, and so this inconvenience of change be avoided. It is hoped that no one in arrears will longer delay remittance of payment.

The friends of the paper are also requested to exert their influence in promoting its circulation and increasing the number of *paying* subscribers.

To CORRESPONDENTS.—An "Extract of a letter from a Youth to an older brother," will appear in our next.

We have received the first number of the Missionary Reporter and Education Register of the Missionary and Education Boards of the General Assembly of the Presbyterian Church, in the United States. It consists of one sheet, and is to be published monthly. "The primary design of this publication is to give regular and minute intelligence respecting the operations of the two boards." The price is fifty cents a year, in advance.

TEMPERANCE SOCIETIES.

Mr. Skillman—It will doubtless be interesting and truly gratifying to many of your readers to hear of the increasing numbers of Temperance Societies, that are forming in our country. When they consider the dreadful consequences, invariably attending what is called (very improperly) the *temperate* use of ardent spirits, surely every friend of humanity will rejoice at the worthy attempts that are now making to check the ravages of this insatiable foe.

A few weeks since there was a Temperance Society formed in Harrodsburg, Mercer Co. Ky. the constitution of which enjoins entire abstinence except when prescribed by a temperate physician: to which many of the citizens of Harrodsburgh and its vicinity, immediately subscribed.

They then proceeded to choose their officers.

T. T. Haggin, *President.*
Wm. Nourse, Sen. *Vice-President.*
Benj. F. Pleasants, *Secretary.*
Harvey Woods, *Treasurer.*
Dr. Robertson, *Auditor*

There was likewise a Temperance Society formed in Danville on last Monday, composed of about 60 members. Let all the friends of religion and humanity, speedily form themselves into one temperate phanlanx, and results inconceivably great and important will infallibly be the consequence. A MEMBER.

BIBLE CAUSE.

Extract from the proceedings of the Managers of the *Burlington* Auxiliary *Bible Society*, BOON COUNTY, 24th August, 1829.

Resolved, That the citizens of this County, be requested to co-operate with this Society, by organizing Branches or Auxiliaries, in their respective congregations.

Resolved, That with the co-operation of our fellow citizens, we will endeavour to supply every destitute family in this County, with a copy of the Bible, within twelve months.

Resolved, That it be recommended to parents to introduce the Bible into the hands of their children to be read as one of the school books, in all the schools throughout this County.

Resolved, That the Rev. ROBERT KIRTLEY, and JAMES M. PRESTON, Esq. be appointed Agents to visit the different congregations in the county, and request them to organize a Society in each.

Resolved, That the Editors of the Pandect, Western Luminary, and Baptist Recorder, be requested to publish the foregoing extract, in their respective papers.

Att. WILLIS GRAVES, *Rec. Sec.*

We are happy to learn the *North Bend*, the *Concord*, and the *Long Run* Baptist Associations, have recently adopted Resolutions recommending to the citizens of this State generally, and particularly to the members of the Baptist denomination, to organize Bible Societies in all the Towns and congregations throughout the State of Kentucky.

Communicated for the Western Luminary.

Extract of a letter from the Rev. Wm. G. Gallaher, to a friend in Fayette County, dated

KINGSTON, E. Tenn. Aug. 11th 1829.

I have just returned from a tour through South Carolina and Georgia, in the latter of which I spent near four months as a Missionary.

In general there is nothing remarkable in Georgia, as it respects revivals. There is, perhaps, much less excitement, and fewer additions to the church, than there were one or two years ago. This is the case, perhaps to a greater extent in some other denominations than our own. I trust, however, that there is a rapidly increasing disposition to patronise those great benevolent institutions which are the glory of the present day. Much more is doing for the Bible, Tract and Sabbath School cause, than was attempted a few years since.

The cause of Temperance is also beginning to receive some of that attention which its importance demands. Our Brethren are also making laudable efforts to bring forward to the ministry a sufficient number of young men, among themselves, to supply the numerous vacant churches in the Southern States. These, they suppose, on account of being inured to the climate, familiar with the customs of the people, and for some other reasons, will be better qualified for usefulness than most of those from a distance.

In one of the churches in which I laboured there has been an exceedingly interesting state of things for the last three months. In two others appearances were very encouraging. The field of my labour is a considerable distance from any settled Presbyterian Minister, and had hitherto received very partial and irregular supplies. In most of the churches our congregations were generally large, always attentive, and at some of our meetings I think the interest was as great as I ever witnessed in any of those extensive revivals with which the church has of late been blessed in Kentucky and Ohio. Seventy-seven were added to the church during my stay. Some others had obtained a hope in Christ, and a still greater number were anxiously enquiring what they should do to be saved.

An interesting work of grace had also commenced in an adjoining County, in which I attended a meeting shortly before I left the State. Between forty and fifty were added to the church, and many others manifested much anxiety. Appearances encouraged us to hope that the work was but just beginning.—We had also received cheering accounts of incipient revivals from some other churches. In short, this whole section of country is emphatically *white to the harvest*—but the labourers are comparatively few.—I believe I know of no section of country where the same amount of faithful ministerial labour might be bestowed, with the prospect of doing more good, than in the upper parts of Georgia.—An additional number of young min-

isters of piety and zeal is much needed in this section of the church. They would meet with a hearty welcome, and receive much kindness from the friends of Zion, many of whom have long been praying to God to send them more labourers—men after his own heart whose labours he will own and bless.

WM. G. GALLAHER.

Extract of a letter from the Rev. Caleb Weedin, dated Sept. 21, 1829

Mr. Skillman,—As it is pleasing to the friends of Zion to hear of the enlargement of her borders, if you think it expedient, you may inform them through the columns of your Luminary, that at a sacramental meeting held at Mt. Gilead, Montgomery County, Ky. which closed the 4th inst., the work of the Lord, which had for some time been declining, seemed once more to revive. There were seven joined the church, and between twenty and thirty seemed deeply impressed with the value of their souls. They publickly evinced, by coming forward as seekers of religion, that they were tired of sin, and were forsaking the pollutions of the world in deserting the ranks of satan and coming out on the Lord's side. May many of their friends speedily follow their example.

At a meeting held at the same place two weeks prior to the above, there were eleven joined the church, and a good many others deeply convicted for sin. The neighborhood of Gilead has been a place notorious for wickedness for years past. Between fifteen and eighteen months ago when I first visited it, there was not a member of our church in that section of country: there is now a church of fifty-seven members. When we see how the moral aspect of the place is changed, and what exertions they are now making for Zion's cause, we have abundant reason to say, "this is the Lord's doing, and it is marvellous in our eyes."

Extract of a letter from the Rev. Charles Phillips.

The Lord's Supper was administered in the church of Bethesda, in Greenup County, Ky. on the third sabbath in August last. While the meeting continued 14 persons came out from the world and took a stand on the Lord's side by uniting themselves with his people. The revival commenced in this church in last November. At that time it consisted of about 30 members. The number which has been added since, is 60. The good work appears still to be progressing. We are encouraged to hope that the Lord has yet much people in this place to be brought into the fold of Christ.

Cynthiana, Harrison Co. Ky. Sept. 14th, 1829.

Mr. Skillman—I would say to you, and the friends of Christ, that at a four days' meeting held the third Sabbath in August, at Mount Pleasant, we had a very interesting season. The Lord seemed to be with us. We had ten added to the Church by examination; all received Baptism. Also at a four day's meeting in Cynthiana, the fifth Sabbath in August, the Lord granted some few mercy drops—seven were added to the Church. Also at a three days' meeting at the Beard Church, the second Sabbath in September, the Lord seemed to be with his people and ministers, and that for to bless them. Five were added to the Church. The work of the Lord seems to prosper in our Churches. We are willing to say, not unto us, but unto his name be the glory.

A FRIEND TO CHRIST.

INQUIRY MEETINGS IN ENGLAND.

In the London Evangelical Magazine for June, we find an interesting article from the pen of the Rev. Mr James, 'on the necessity and importance of ministers establishing and and supporting inquiry meetings, for the instruction of those who have been recently brought under religious concern.'—After alluding to the important benefits derived from such meetings in the revivals on this side of the Atlantic, and showing from the very nature of the case, how admirably calculated they are instituted, Mr. J. gives the following account of an experiment.—*N. Y. Observer.*

"About three months since, after a sermon of more than ordinary solemnity, and which seemed to produce considerable impression, I stopped the congregation as soon as the benediction had been pronounced, and gave a notice to the following effect:—

'If any of you now present should be impressed by the subject which you have just heard, or should have been by any previous means brought under concern about your soul's salvation, and should wish to make known your feelings to me, I invite you to meet me in the vestry on Tuesday evening next, when I intend to set up a meeting for the private instruction, encouragement and help of all such as are beginning to be anxious about their everlasting welfare. If you have not courage to come to a meeting of this kind, and to open your mind before others, call upon me at my house, where, however I may be employed, I will most joyfully welcome any one, and at any time, who comes to me with that question, 'Sir, what must I do to be saved!'

On the appointed evening, I found four and twenty persons, all of whom, with the exception of six, were utter strangers to me, though constant attendants upon my ministry; and all of whom I found to be in various stages of religious inquiry. Some few others, and one of them a professional gentleman of great respectability, called at my house. The evening at the vestry was spent in short conversations with each individual, which were intended to elicit, as far as decorum would allow, their general history and present state of mind. It was a season not to be forgotten. Two or three were labouring under the deepest and most poignant sense of sin, and almost cried aloud; others had dim and vague perceptions of sin, and the need of something more than they felt, either in the way of conviction or of peace, others were halting between two opinions. The meetings have been regularly kept up, and the public notice of them frequently repeated either during sermon or after it. New cases occur almost every evening on which we assemble. About fifty persons have by this time conversed with me on the state of their souls, and desired to be instructed in the way of salvation. Of these twenty-one are to be admitted into the fellowship of the church next Lord's day, and eight more to be proposed for fellowship at the next church meeting. Some few have declined attending, and have escaped my notice. It has been a most interesting and affecting scene, to see one member and another of my church bring to the meeting a person, and introduce them to me, with this remark, 'Here sir, is another inquirer after salvation.' In one instance, I found that an inquirer had brought, after her first visit, two others of whom she knew nothing, but by that deep and tearful attention which she saw them paying to the word, and from whose countenances, as from a mirror, she saw reflected the state of her own anxious mind.

I wish to prevent misconception, and would therefore remark, that I would have by no means concluded from this statement, that the church and congregation under my care are experiencing a revival of which these are the fruits. It is true, we have had, for three months, periodical meetings to implore the outpouring of the Holy Spirit; but I am constrained to acknowlege, that I do not perceive among the members generally, that earnest solicitude about the matter, which I desire; although in others who have set up a select prayer meeting for this purpose among themselves, I am the delighted witness of signs which are encouraging and full of hope. My object in giving publicity to this detail is, to endeavonr to impress my brethren in the ministry with the immense importance of inquiry meetings,* and of insulating their hearers, and making each by himself, especially those who are beginning to be anxious, an object of special attention.

In these efforts, I seem to myself to be beginning my ministry afresh. A new field of labour, and of promise, is opening to my view. I see a powerful means of usefulness presented to my notice, which, though hitherto not entirely neglected has never been employed by me with that diligence which its great importance demands.

*I do not very well like this phrase, as it savors rather too much of what some may call slang and cant, but it expresses my meaning, and I would not therefore be too fastidious. All religion of a spiritual kind is thought cant by some persons.

ANOTHER MISSIONARY IMPULSE.

A few weeks ago we published an account of an extra meeting of the London Missionary Society on the 9th of June, at which £2,500 were subscribed, and we have since learnt that the sum was afterwards increased to £3,200, ($14,200.)—We now learn from the London World, that at the anniversary meeting of the *Baptist Missionary Society*, on the 18th of June, a much greater effort (considering the comparative numbers and wealth) was made by the friends of missions connected with that institution. The whole sum subscribed on this occasion was £3,100 ($13,800.) The Baptist Society is the smallest and poorest of all the great Missionary Societies in Great Britain, and such a subscription would seem to indicate, therefore, that their members are more deeply imbued with the missionary spirit than the members of any other denomination.—*N. Y. Obs.*

WESTERN THEOLOGICAL SEMINARY.

We are authorized to state, that letters were received a few days ago, from the Rev. Luther Halsey and Mr. Nevin, by the President of the Board of Directors, stating, that they would be in readiness to enter upon the duties of their respective offices by the first of November; at which time, it is presumed, the winter Session in the Seminary, will commence. Arrangements are made for the induction of Mr. Halsey into office at the meeting of the Board of Directors, during the sessions of Synod, on the third Thursday of October.

From a letter dated London, and written by Rev. A. D. Campbell, travelling agent of the Seminary in Great Britian, information is received, that *that* gentleman is succeeding fully as well, as was expected, in obtaining funds and additional books for the Library.

We also announce, with pleasure, to all the friends of this institution, that all the commoners of Allegheny-town, have released in favor of the Institution; and the question with regard to the title is finally settled. The executive committee are urging forward all the necessary preparations for the erection of the Building, as soon as practicable. We likewise understand, that the Board of Directors are determined to make arrangements that the boarding of the students shall not exceed one dollar and a half per week.—*Pittsburg Christian Herald.*

EDUCATION OF YOUNG MEN FOR THE GOSPEL MINISTRY.

The education of young men for the Gospel ministry, is a subject that ought particularly to occupy the attention of the Churches in this country, at the present time. Every branch of the church, is in need of men of *thorough* education, and *ardent* piety, to supply her waste places. The General Assembly at their sessions in May, 1828, passed several important resolutions on the subject, and which they wished to come under the notice of the churches generally. So far as our knowledge extends, they have in most places been unheeded, and therefore we ask the privilege of presenting them before that portion of the Christian community who are readers of this publication.—*Chris. Herald.*

Resolved, That the great number of vacant churches in our connexion, the rapidly increasing population of the west, destitute of Gospel ordinances, and the wants of the heathen world, call for vigourous and persevering efforts on the part of the Church of Christ to increase with all possible rapidity, the number of well qualified preachers of the Gospel.

Resolved, That it be earnestly recommended to each minister in the Presbyterian Church to induce the people of his charge to to raise funds, or otherwise provide means, sufficient to educate at least one candidate for the Gospel Ministry, and that among feeble churches, unable singly to raise such a fund, a union be formed of two or more such weak churches to accomplish the same object.

Resolved, further, That each minister and church session be affectionately requested to search diligently and prayerfully for young men of piety and promising talents, proper to be taken under the patronage of the church as candidates for the gospel ministry, and recommend such young men to the Presbytery within whose bounds they are found; or to some Education Society,

Resolved, That it be enjoined on the Presbyteries annually to take order on this subject, and report to the General Assembly.

CRIMES IN LONDON.

A new and authentic work has lately been published in the British metropolis, entitled 'The Police and Crimes of London.' The details are pregnant with admonition, while they elicit astonishment. As it is impossible to convey only a mere synopsis of the work to our readers, we shall condense the main particulars:—There are 1,100 Constables in the capital of England; and a greater part of the number are declared completely unworthy of the trust committed to them. Crime has increased in a ratio greater than that of the population. *Drinking* is specified as the main cause; while the crime of gambling has reached a dreadful pitch. The gaming houses are called '*Hells*.' The net profits of one of these in ONE season, amounted to *more than one hundred and fifty thousand pounds sterling!* Ten thousand guineas have sometimes been staked on a single chance: and the total gains of the principal '*Hells*' in one year fell but little short of *three millions sterling!* Within two years and a half 70,000 persons have been seized for debt. The number of beggars, is from 30 to 40,000. Upwards of 13,000 beggars are annually conveyed out of London, by the parishes. The number of wretched prostitutes is computed at 50,000. *Juvenile delinquency* is exceeding prevalent. Out of 16,427 commitments during the last few years, 7,292 were of persons under 20 years of age, and 370 under 12. The annual loss of property by fire is near £200,000, with a number of lives. One half these are supposed to be the work of incendiaries. Beastly intoxication is common,—and among the lower orders the women are more addicted to the deadly bowl, than the opposite sex. The various benevolent societies are totally inefficient to avert or mend, to any great extent, these appaling evils; and he must be blind who cannot foresee the dreadful results which must ultimately ensue from the indefinite increase in the number of the people, unaccompanied with a corresponding increase of employment and subistenee.

REMARKABLE PRESENCE OF MIND.—On Wednesday week the daughter of Mr. Farquharson, Bankend, Sterlingshire, was standing near a bee hive. The hive suddenly threw off a swarm, which alighted on the young woman's head. It completely covered her hair, face, breast, and shoulders, so that she could neither see nor speak. In this situation she remained without moving, until her father brought a hive, and the bees entered it, without her receiving a single sting. Had she ran away, or irritated the insects by striving to remove them, the consequences might have been fatal to her.

TETTER WORM.—A remedy for this disagreeable complaint, is thus confidently recommended by a correspondent in the American Farmer.—After I had the tetter nearly twenty years on my hand, and had used dollars worth of celebrated tetter ointment, which took off the skin repeatedly without effecting a cure, a friend advised me to obtain some Blood Root (called also Red Root, Indian paint, &c.) to slice it in vinegar and afterwards wash the place affected with the liquid. I did so, and in a few days the dry scurf was removed, and my diseased hand was whole as the other.

THE DOG.

During the gale on Thursday a vessel was driven on the beach at Lydd; no boats could get off to the assistance of the crew, who were, however, all saved and brought on shore, through the activity of a Newfoundland dog. The surf was rolling furiously, and eight poor fellows were crying for aid, which the spectators could not afford them. A man directed the attention of his dog to the vessel, and the intelligent animal at once swam towards it, and the crew joyfully made fast a rope to a piece of wood, which the dog seized and swam with it to his master on shore. A line of communication was thus formed, and eight mariners rescued from a watery grave. *Sussex Mod.*

A Young Turk.—The Saco, Me. Pallidum, states that there has been in that village, for several days past, a young Turk who says he was born at Damascus in Asia, calls himself Abdallah Hamed, and is about 18 years old. His mother was a German woman whom his father, formerly in the army of the Sultan, had married. He has a brother a merchant, at Damascus, who trades by caravans with Smyrna. Abdallah sailed from Smyrna, about eight months since as a clerk of a vessel commanded by a Greek, bound to St. Barts, W. I. A citizen of Saco, who has been often at that Island, asked Abdallah if he had heard the name of any merchant at St. Barts, (where he did not arrive,) he mentioned the name of a Greek, well known to this citizen as a trader to Smyrna. The vessel was taken by pirates, and Abdallah and another youth were set adrift in a boat; afterwards taken up by an English vessel, and carried to Quebec. His companion died at Saint Mary (on the Chaudiere) while they were travelling towards Maine. His familiarity with the Arabic and Persian was satisfactorily tested by a gentleman skilled in the Oriental languages at Bowdoin College.

GREECE.

A decree has been issued by the President, by which Greece is divided into thirteen departments, of which the Morea includes seven, and the islands which now form part of the territory of the republic, six. The departments of the Morea are,

Argolis - - - - - - - - capital	Napoli.
Achaia - - - - - - - -	Calavrita.
Elis - - - - - - - - -	Gastoceni.
Upper Messina - - -	Arcadia.
Lower Messina - - -	Calamata.
Laconia - - - - - - -	Mistra.
Arcadia - - - - - - -	Tripolizza.

These seven departments form an extent of territory of 6,439 geographical square miles (60 to a degree.) Their population is at the utmost 300,000 souls. But it is probable, that as soon as peace and a settled government have exercised their beneficial influence in these countries, the population, partly by natural increase, and partly by emigration, may be augmented in two years to 600,000 or 700,000 souls. In the flourishing times of Greece this country contained no fewer than 205 towns, and about 2,200,000 inhabitants. The six insular departments are the Northern, Central, and Southern sporades, the Northern, Central, and Southern cyclades, 1,339 square miles, with 196,000 inhabitants; thus the whole thirteen departments contain 7,778 square miles, and 496,000 inhabitants.

MISCELLANEOUS ITEMS.

There were made in the State of Louisiana, last year, 87,965 hogsheads of sugar, and 39,871 hhds. of molasses. Of these there were made on Gen. Wade Hampton's plantation, 1640 hhds. of sugar, and 750 hdds. molasses

The making of oil from cotton seed is becoming an important business at the South.—In Virginia a machine has been invented to hasten and assist the process of obtaining oil. By a careful calculation, it is estimated that there is annually sufficient surplus seed in the United States to make as much oil as will, at 20 cents a gallon, come to 6,400,000 dollars.

Among the French Protestant letters addressed to the General Assembly of the Presbyterian church, and published in their Minutes, is one from the pastor of the French Walloon church of Frankfort on the Maine, making particular inquiry in behalf of his people respecting the spiritual condition of the colony of their countrymen settled at New-Vevay in Indiana, and expressing the intention of either sending them a pastor, or contributing to the support of one to be furnished by the General Assembly.—*N. Y. Obs.*

The Massachusetts Baptist Education Society have now more than sixty young men under their patronage, most of whom, it is said, promise usefulness to the church

A new paper is to be established at Nashville, a leading object of which will be to promote temperance. The title of the paper is the "Tennessee Christian Register."

The foundation of a new city, to be called the city of Chesapeake, has been laid at the western extremity of the Chesapeake and Delaware Canal. A large and commodious Hotel has already been built.

In New-York, Mr. Wm. Hyder poisoned himself. Mr. Samuel Sanford, aged 61, who was present when the inquest was held, went home and committed the same act.

The annual average loss of property by fire in London is near 200,000 pounds, with a number of lives.—Half the fires are supposed to be the work of incendiaries.

A man lately killed himself at New-York, by drinking wine from a cask on the wharf, till he died. Another victim of intemperance died the same day in a grog shop.

A gentleman in Ohio, is in great trouble, because he cannot take his moderate refreshments, without being classed with drunkards.

Twelve hundred and fifty girls and thirteen hundred and fifty boys walked in a Sunday School procession in Baltimore, on Monday the 17th August.

OBITUARY.

DIED, in Versailles, on the 18th inst. Mrs. ANN BARR, wife of Mr. Wm. Barr, of that place.

This amiable young lady presented all that was attractive and lovely, both as a daughter, a wife and a mother She had in a measure anticipated death for some months, and was far from being unmindful of the solemnities of that awful event. In company with her husband she had been in the habit of reading a portion of God's word every day for a considerable time before her death, and expressed great uneasiness if any circumstance prevented this exercise. Though she had never made a public profession of religion, by becoming a member of any church, yet during her last illness she cast herself upon the mercy of God in Christ Jesus, and gave hopes to her surrounding friends, that she fell asleep in Christ. (COMMUNICATED.)

DEATH OF REV. MR. BRUEN.

We have just been informed by a correspondent, that the unexpected death of the Rev. Mr. BRUEN of New-York city, which took place this week has spread a thick gloom among the churches and ministers of that city. He was taken ill Sabbath before last while in his pulpit and after the short illness of one week he has yielded up his spirit, into the hands of him who gave it. We know nothing about the particulars of the closing scene except that he gave directions in reference to his funeral.

Week before last he attended at Woodbury, Ct. as a delegate from the Home Missionary Society, the ordination of several candidates who are destined to Ohio, and Illinois, and delivered to them the charge. By his death, the General Union for promoting the observance of the Sabbath, have lost an efficient Secretary, his people an enlightened and exemplary ministry, and the Greeks one who has taken an active part in alleviating their sufferings. His removal will be a severe stroke to the Home Missionary Society and the American Bible Society, whose interests, for several years, he has been active in promoting. The design of Providence in this event is involved in darkness. The reasons why he should be removed when as to human view he seemed to be the most needed, and was so eminently qualified for the various offices which he sustained, are to be told at another day. "Be ye also ready, for in such an hour as ye think not the Son of man cometh."—*Philadelphian, Sept. 11.*

BIBLE, SUNDAY-SCHOOL, & TRACT

DEPOSITORY.

JUST received at the Depository of the Kentucky Bible Society a large assortment of every description of BIBLES AND TESTAMENTS, published by the American Bible Society, and ready for sale to County Societies, and others for distribution. Also a large supply of SUNDAY SCHOOL BOOKS—and a complete assortment of TRACTS, and every publication issued from the press of the American Tract Society.

Apply to L. STEPHENS, *Agent.*

Lex. Sept. 21, 1829.

THE CHRISTIAN ALMANAC, FOR 1830.

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Lex. Sept. 22, 1829.

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Lex. Sept. 22, 1829.

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By order of the Faculty.
EPHRAIM SIMONDS, *Secretary.*

Lexington, Ky. Sept. 10, 1829.—11-3w.

POETRY.

From the Episcopal Watchman.

THE BLESSED LAND.

"The inhabitants shall not say I am sick."—*Isaiah.*

Not sick!—Shall throbbing brows no more
With nameless anguish start?
No more the ebbing life-blood pour
Cold currents through the heart?
No tortured nerve with racking pain
To sudden madness thrill?
Nor strive the powerless limbs in vain
Their office to fulfil?
Is there no weak, no palsied hand,
Nor agonizing breast?—
Where, Book of Mercy! is that land
Which thus thy page has blest!

Dwells there no *sickness of the heart*
Within that favored bound?
No pleasure with its poisoned dart
The unwary youth to wound?
No hope deferred, the soul to harm?
No joy on parting wing?
No love with fickle smile to charm,
With false embrace to sting?
O, glorious world!—from ills of time,
From fear and changes free!
Why should we shrink to seek that clime,
Though death our passport be?

From the Portland Christian Mirror.

A CHILD'S MORNING HYMN.

Now I awake and see the light,
'Twas God that kept me through the night;
To Him I lift my voice and pray,
That He would keep me through the day;
If I should die before 'tis done,
O God! accept me through thy Son.

BEFORE EATING.

Blest be the God whose kindness gives
The food by which my body lives;
My God, I thank thee for my food,
My health, and life, and every good.

MISCELLANEOUS.

From the National Intelligencer.

PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS.—*No. IV.*

If our statesmen are about to interpret treaties, on the principle of favoring the party which assumed a superiority, they must take care lest there should be some very unexpected consequences.

In a treaty formed between the United States and the Chickasaws, in the year 1801, and ratified by President Jefferson and the Senate, the first article commences thus: "The Mingo, principal men, and warriors of the Chickasaw nation of Indians *give leave and permission* to the President of the United States of America, to lay out, open, and make a convenient wagon road *through their land*." After stating that the road "shall be a highway for the citizens of the United States and the Chickasaws," and that the Chickasaws 'shall appoint two discreet men as guides,' who shall be paid by the United States for their services, the article closes thus: "Provided always, that the necessary ferries over the water courses, crossed by the said road, shall *be held and deemed to be the property of the Chickasaw Nation.*"

The second article makes a pecuniary compensation to the Chickasaws for "their respectful and friendly attention to the President of the United States of America, and *to the request made to them in his name, to permit the opening of the road.*"

Who is the superior here? Translate these passages faithfully, and send them to the Emperor of China, and let him lay the matter before his counsellors, who never heard of the United States. They will say, in a moment, that the Mingo of the Chickasaws is a monarch, who, in his great condescension, has granted the humble request of the President, on the condition that the petitioner shall make a pecuniary compensation, and pay tribute, under the name of ferriage, to the Chickasaws, as often as any of the President's people pass through the territory of the King of the Chickasaws.

According to the recent code of national morality, what is to be the operation of the Chickasaw treaty? Most undoubtedly, in the first place, the Chickasaws *may close up the road*, the stipulations of the treaty to the contrary notwithstanding. Indeed, they must have exercised great forbearance already, as they have permitted the road to be open *twenty-seven years*, solely out of regard to this treaty; just as Georgia has waited twenty-seven years before taking possession of the Cherokee territory, out of complaisance to the engagements of the United States, which are in fact of no validity.

In the second place, none of the treaties made subsequently by the Chickasaws are binding upon them; and therefore they may reclaim all the lands which they have ceded to the United States. Of course the inhabitants of West Tennessee, who now live on fertile lands, which were ceded to the whites by the Chickasaws, must immediately remove, if the Chickasaws require it. The reason is plain. No superior can be bound to an inferior; but that the Chickasaws are the superiors, is evident, as the Secretary of War says in the other case, because "emphatic language" of the treaty "cannot be mistaken."

But it may be said that there are other indications in the treaty of Hopewell, that the United States assumed a superiority, beside the phraseology, in the instances above cited. The question is not, be it remembered, whether the United States, at the time of the treaty of Hopewell, were a more powerful nation than the Cherokees; but whether, being a more powerful nation, they are on that account exempted from the obligation of treaties.

The Cherokees did, undoubtedly, place themselves under the protection of the United States, in the third article. They had formerly been under the protection of the King of Great Britain; but his power had failed them. It was natural that they should accept proffers of protection from some other quarter. This is not a new thing in the world. From the time of Abraham to the present day, there have been alliances, offensive and defensive, confederacies, and smaller States, relying for protection upon the plighted faith of larger ones. But what is implied in the very idea of protection? Is it not that the party protected is to have all its rights secure, not only against others, but against the protector also? If some rights are yielded as the price of protection, is it not that the other rights may be preserved with the greater care and certainty?

It is said that the United States were to have the sole and exclusive right of *regulating trade* with the Cherokees. True; but this was expressly declared to be for the benefit of the Indians, and to save them from injustice and oppression. These laudable objects were gained to a considerable extent; and, if the laws of the United States on this subject had been always carried into full execution, the condition of the Indians would have been rapidly improved, as a consequence of this very stipulation.

It is said that the lands of the Indians are called their "*hunting grounds;*" and that they could not, therefore, have a permanent interest in lands thus described. But how does this appear? The treaty has no limitation of time, nor is there the slightest intimation that it was to become weaker by the lapse of years. As the Indians gained their principal support by hunting, it was natural to designate their country by the phrase "hunting grounds;" and this is as good a designation, in regard to the validity of a title, as any other phrase that could be chosen. It contains the idea of property, and has superadded the idea of constant use.

But to put the matter beyond all question at once, let me refer to two treaties made at the same place, by three out of four of the same American Commissioners, within six weeks of the date of the Cherokee treaty. In both these documents, "*lands*" are allotted to the Choctaws and Chickasaws "*to live and hunt on.*" These lands were secured to the Indians, then, so long as any of the race survived upon earth.

Having been occupied some time, in considering the indications of superiority, let us look a little at the proofs of equality. I leave to a future occasion some remarks upon the words *treaty, peace, contracting parties*, &c., which carry with them sundry most important significations.

The two first articles are strictly reciprocal. Each party is to restore prisoners of war. The articles would be proper, *mutatis, mutandis*, in a treaty between France and England.

The 6th and 7th article provides, that crimes committed against individuals of one party, by individuals of the other, shall be punished in the same manner.

The 8th article has the remarkable provision, that no retaliatory measures shall be adopted by either party, unless *this treaty shall be violated;* and even then, before such measure can be adopted, justice must have been been demanded by the complaining party, and refused by the other, and "*a declaration of hostilities*" must have been made. Thus it is admitted, as well as in the two first articles, that the Cherokees have the same right to declare war, as other powers of the earth have. To declare war and make peace are enumerated, in our own declaration of independence, as among the highest attributes of national sovereignty.

The present doctrine is, that the Indians were regarded as a sort of nondescript tenants at will, enjoying by permission some imperfect privilege of hunting on grounds which really belonged to the United States. But whoever heard of tenants at will being solemnly admitted to have the right of declaring war upon their landlords? These tenants were also strangely allowed to possess the right of punishing, according to their pleasure, any of their landlords, who should "attempt to settle" upon any lands, which, it is now contended, were then the absolute property of said landlords. But I shall have other occasion of bringing this interpretation to the test.

After the treaty of Hopewell, white settlers pushed forward into the wilderness in the neighborhood of the Indian; difficulties arose; blood was shed; war was declared; the new settlements in that quarter were in a state of great alarm and anxiety.

In the mean time, the new constitution had gone into operation. The treaty-making power, which had been exercised by the old Congress was now confided to the President and Senate of the United States. General Washington, who always pursued a magnanimous policy with the Indians, as well as with other nations, took the proper measures to establish a peace. On the 2d of July, 1791, the treaty of Holston was made; and it was afterwards ratified by President Washington and the Senate. The title is in these words:

"A treaty of peace and friendship, made and concluded between the President of the United States of America, on the part and behalf of the said States, and the undersigned Chiefs and Warriors of the Cherokee nation, on the part and behalf of the said nation."

PREAMBLE.

"The parties being desirous of establishing permanent peace and friendship between the United States and the said Cherokee nation, and the citizens and members thereof, and to remove the causes of war by ascertaining their limits, and making other necessary, just, and friendly arrangements;—the President of the United States by William Blount, Governor of the Territory of the United States, south of the River Ohio, and Superintendent of Indian affairs for the Southern District, who is vested with full powers for these purposes, by and with the advice and consent of the Senate of the United States; and the Cherokee nation, by the undersigned Chiefs and Warriors representing the said nation, have agreed to the following articles, namely;"

I have thought it best to cite the whole title and preamble, that the reader may see in what manner the parties to this instrument saw fit to describe themselves; or, more properly, in what manner the Plenipotentiary of the United States, with the President and Senate, saw fit to describe these parties; for it will not be pretended that the *Cherokees* reduced the treaty to writing. This is the second treaty which was made with Indians, by the Government of the United States, after the adoption of the Federal Constitution. The first was made with the Creek nation; and was executed at New-York, August 7th, 1790, by Henry Knox, then Secretary of War, as the Commissioner of the United States, and twenty-four Creek Chiefs, in behalf of their nation. In comparing these two treaties, it was found, that the title and preamble of the Cherokee treaty are an exact transcript from the other, except that "Cherokee" is inserted instead of "Creek," and the word "Kings" before "chiefs and warriors," is omitted, as are the words "of Indians," after the words, "Creek Nation," in the title. All the principal articles of the two treaties are also *mutatis mutandis*, the same in substance, and expressed by the same phraseology. As Governor Blount made the Cherokee treaty after the model of the Creek treaty, there can be little doubt that he was directed to do so, by the head of the War Department. It is morally certain, that the Creek treaty was drawn up, not only with great care, but with the concentrated wisdom of a cabinet, which is universally admitted, I believe, to have been the ablest and the wisest, which our nation has yet enjoyed. General Washington was at its head,—always a cautious man, and eminently so in laying the foundations of our union, and entering into new relations. This treaty was made under his own eye, at the seat of Government, and witnessed by distinguished men, some of whom added their official stations to their names. The two first witnesses were "Richard Morris, Chief Justice of the State of New-York," and "Richard Varick, Mayor of the city of New-York."

These treaties were, in due season, ratified by the Senate of the United States, at that time composed of men distinguished for their ability. Among them was Oliver Ellsworth, afterwards Chief Justice of the United States; William Patterson, afterwards an eminent judge of the Supreme Court of the United States; Rufus King, afterwards for many years Minister of the United States at the British Court; and William Samuel Johnson, who did not leave behind him in America a man of equal learning in the Civil Law and the Law of Nations. These four individuals, and six other Senators, had been members of the Convention, which formed the Federal Constitution, though Mr. Ellsworth did not sign that instrument, having been called away before it was completed. He was a most efficient member, however, in the various preparatory discussions; and did much in procuring the adoption of the Constitution, by the State which he had represented.

The reader may fairly conclude, that the ducument in question is not a jumble of words, thrown together without meaning, having no object, and easily explained away, as a pompous nullity. On the contrary, it was composed with great care, executed with uncommon solemnity, and doubtless ratified with ample consideration. It has therefore, a solid basis, and a substantial meaning. That meaning shall be considered in a future number.

WILLIAM PENN.

SOUL TAKE THINE EASE.

[Communicated by a member of the Medical profession.]

A few months ago, I was suddenly called upon to attend a person who was said to be alarmingly ill. It was on a winter evening. After hurrying through snow-drifts, I drew near to a neat cottage, the door of which was wide open: I knocked, but no one answered; I passed into what appeared to be a parlor; all was dark and still; neither voice nor complaint was heard. Groping my way to the handle of a door on the other side of the room, I opened it, and beheld a woman standing like a statue, with hands clasped together, head bent down, and eyes rivetted in mute yet desperate grief upon the dead body of a man, who lay stretched at full length at her feet, across the hearth-stone of the kitchen fire. He lay flat on his back, with his face turned up, and eyes staring wide open; the breath had but just left him: he had on his usual dress: there had been no interference with his person—no bustle—no warning. My attention was suddenly called from the dead to the living; the female exclaimed in agony, "Oh my poor dear husband, are you indeed gone!" nature could not sustain any more; she was sinking to the earth; I caught her and placed her in a chair. By this time the messenger, who had summoned me, and whom I had out-run arrived; from her I learnt that the deceased had been seized, while in perfect health, with a fit, and that he sank down to the ground with a faint moan. He had just come in from removing some snow from the door-way, and was about to wash his hands and sit down with his wife to a quiet cup of tea, when, before he could well turn himself round, his soul was at the bar of God! I mentally exclaimed, "So then, that face so white and unmeaning, those eyes so blank and filmy, which stare so vacantly on the ceiling, were, but a few moments since, exchanging cordial and familiar glances with those near and dear to them; those limbs so firm and well knit, that frame so stout, which seemed to give pledge of great capability and enjoyment for many years to come, has, by one stroke, been felled to the earth, and forced to give up its trust! Lord, what is man! at his best state he is altogether vanity."

It were needless to go further into detail of what took place around me; suffice it to say, that my mind, long accustomed to scenes of mortality, never felt more powerfully the danger of procrastination as to the concerns of the soul. An intimate friend of the parties informed me, that they had been shopkeepers in a large country town, and that, after several years of close application to business, they had succeeded so far as to be enabled to carry into execution a long-cherished and darling scheme of earthly happiness: (a scheme by the way, that flatters the imagination of every worldling, whose wishes are bounded by this life,) to retire from the cares and fatigues of business; to live without being obliged to labor for their livelihood; to take their own time for eating, sleeping, going out, and coming in; and to procure, for their own peculiar enjoyment, all that their hoarded means could purchase. In the meantime, be it remembered, God was not in their thoughts; no part of their property was intended for his honour or cause upon earth, neither was their leisure and strength, nor any other capability that they possessed, to be devoted to him. No; their health was too good to be doubted; the world with all its quiet snug comforts was to be enjoyed a little longer, before such solemn topics as eternity, judgment, heaven, and hell, could be seriously attended to! They had said within their hearts, "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry." Accordingly they had left off trade, had come to live in the respectable looking cottage which I have mentioned, had got all trimmed up in and about it to their satisfaction, and after a few months residence there, God said to one of them, "Thou fool, this night is thy soul required of thee." No time was given for parley; in a moment, in the twinkling of an eye, the startled soul was called into the presence of him, whose piercing eye had long scanned its every *thought* as well as deed. It is not for me to say what passed there, but I know the word of God and believe it; and I greatly fear that its every page went point blank against him. That infallible word declares, "Except ye repent, ye shall all likewise perish;" and again, "Except a man be born again, he cannot enter into the kingdom of heaven."—*London Tract Magazine.*

YE HAVE NO ABIDING CITY.

When it is said that here we have no continuing city, it is plainly meant that the present state is not the permanent abode of man, and that it does not comprise the whole extent of his existence.—This has been, in every age, the deeply rooted sentiment of the pious and the good; nor has it been unacknowledged by the fears and apprehensions of the bad. The votaries of natural religion and of worldly philosophy, in the inconsistencies of their best creeds, and in the perplexities and doubts which surround their own existence, found cause to suspect this truth. But those who were favored with better light, and had obtained the promises, openly confessed that they were pilgrims and strangers upon the earth, and that they looked for a city which hath foundations, whose builder and Maker is God. They desired a better country, that is, an heavenly. Such was the confession of those who lived in ages long gone by. And if, looking back through the vista of time, we permit our thoughts to rest upon the generations who have succeded each other, from the days of the patriarchs to the times in which we live, how strikingly is the assertion of the text made good, by consideration of the vast multitudes of our race which have appeared for a little while, and then have vanished away.

——"That earth and ocean all,
Are the great tomb of man;
And all the planetary host of heaven
Are shining on the sad abodes of death,
Through the still lapse of ages.
All that tread
The globe, are but a handful to the tribes
That slumber in its bosom.
—— Millions—since first
The flight of years began, have laid them down
In their last sleep."

Nor does the confession of men, nor this waste of life, furnish the only nor the strongest ground of evidence, that here we have no continuing city.

What mighty empires and powerful states have passed away; Assyrians, Babylonians, Persians, Egyptians, Macedonians, Romans, how have they chased each other over the stage of the world, like the pageants of an evening! Science and the arts have been exposed to the same vicissitudes with nations; and more than once have approximated to perfection; and then have been nearly lost in the darkness of ignorance, and the debasement of reason. The proudest monuments which vanity and ambition have reared, works on which lives of toil and years of labour have been spent, to give strength to which all the power and skill of man have been exhausted—works intended to last for ages, and which are designed to perpetuate for ever the names of their projectors, now no longer exist. Even their remembrance would be lost, were it not for the page which tells of their boasted strength, and of their unpredicted decay. Their projectors, like the weakest of their slaves, have turned to dust, and "their memorial has perished with them."

"Though deemed invincible, the conqueror Time
"Levels the fabric, with the founder low."

Even cities, once great and populous, and exceeding in magnificence the promise of stability, all that modern times can produce, have sunk into ruin before the sentence of universal devastation, which has passed upon all earthly things.

And is this the place, my brethren, to which we are to limit our views of happiness? A scene which all the works of nature, all the past experience of our race, all our own observation assure us is rapidly departing. Is this our ultimate destination, our continuing city, our permanent home? Reason answers, it cannot be. Our hearts tell us it is not. The Scriptures assure us it is not. And though this is the language of all men, when, in their moment of stillness and reflection, they look upon the things that have been, and forward to the things that must shortly be, yet, as if wearied with conjecture, or bewildered with anxiety and apprehension, they again recur to the business or diversions of a world confessedly so vain, to lose those impressions and fears for their destiny which are too powerful to be dwelt upon.

Yet surely, if there be an abiding state beyond, upon which we are soon to enter, it is wise to be prepared for it. If there be a life to come, our best reason cannot be better employed than in ascertaining and securing our interest there.

From the (Mass.) S. S. Treasury.

BEWARE OF ATTEMPTING TO DECEIVE YOUNG CHILDREN.

Children will receive every word and declaration of their parents and teachers as sober truth, until they are compelled to *believe* that their lips do not speak the things they mean. All perceive, to some extent, the importance and necessity of maintaining this implicit confidence, as long as the interesting relation of teacher and scholar or parents and children shall continue. Yet most parents and teachers make haste to destroy it forever. Few children are permitted to see their fourth or even third natal day, before they learn that their parents are guilty of deception or gross glaring falsehoods. Many, very many, will thus weaken or destroy their influence over little children, who would shudder at the thought of incurring the guilt of deception and falsehood. They have never thought the artifices to deceive the unsuspecting minds of little children were unwise, dangerous, and wicked.

Unwise, because they will sooner or later be detected, and then they will hardly be able to secure implicit confidence, even when perfectly honest. Dangerous, because many false assertions, if believed by the child, are sure to destroy its peace and even endanger its life. We have a good illustration of this, in a fact recently related to us by a conscientious, pious mother. She told her little daughter, about two years old, (who had been with her, the day before, to the funeral of a little child,) not to eat the green apples she had gathered; if she did, she would certainly die. The mother thought no more of this unguarded expression, till the child came sobbing and crying to her mother, saying, "I'm going to die. I'm going to die." Her mother asked her what made her think she was going to die. Her only answer was, "I'm going to die. I shall certainly die. Ma, don't let them put me in a box and cover me up in the ground. You won't let them put me in a box and cover me up in the ground, as they did the little child yesterday; will you, Ma?" Her cries and convulsions were now so strong and distressing, that the mother expected every moment to see her expire in her arms. She continued the inquiry, "Maria, what makes you think you are going to die? Do tell Ma what makes you think you will die." Maria only answered, "I'm going to die: don't let them put me in the ground." Her father (a physician) returned, and found her so agitated and convulsed, that he said it would be impossible for her to live many minutes, unless they could contrive some plan to allay her fears. The mother clasped her to her breast and said, "Maria, do tell me what is the matter with you, and your Pa will give you some medicine that will cure you." At this, Maria began to hope, and covering her face, she whispered, "I have eaten one of the apples. Oh, I shall die!"

The secret was now out. The father gave her some medicine, and she soon went to sleep; but her mother retired to weep over her own folly and wickedness, resolving to profit by the sad lesson she had that day learnt. And although she has lived more than twenty-seven years since, she still remembers that day with keen remorse and lively gratitude.

How glorious an object is the sun! but how much more glorious is that great and good Being, who made it for our use!

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